



pointblank times

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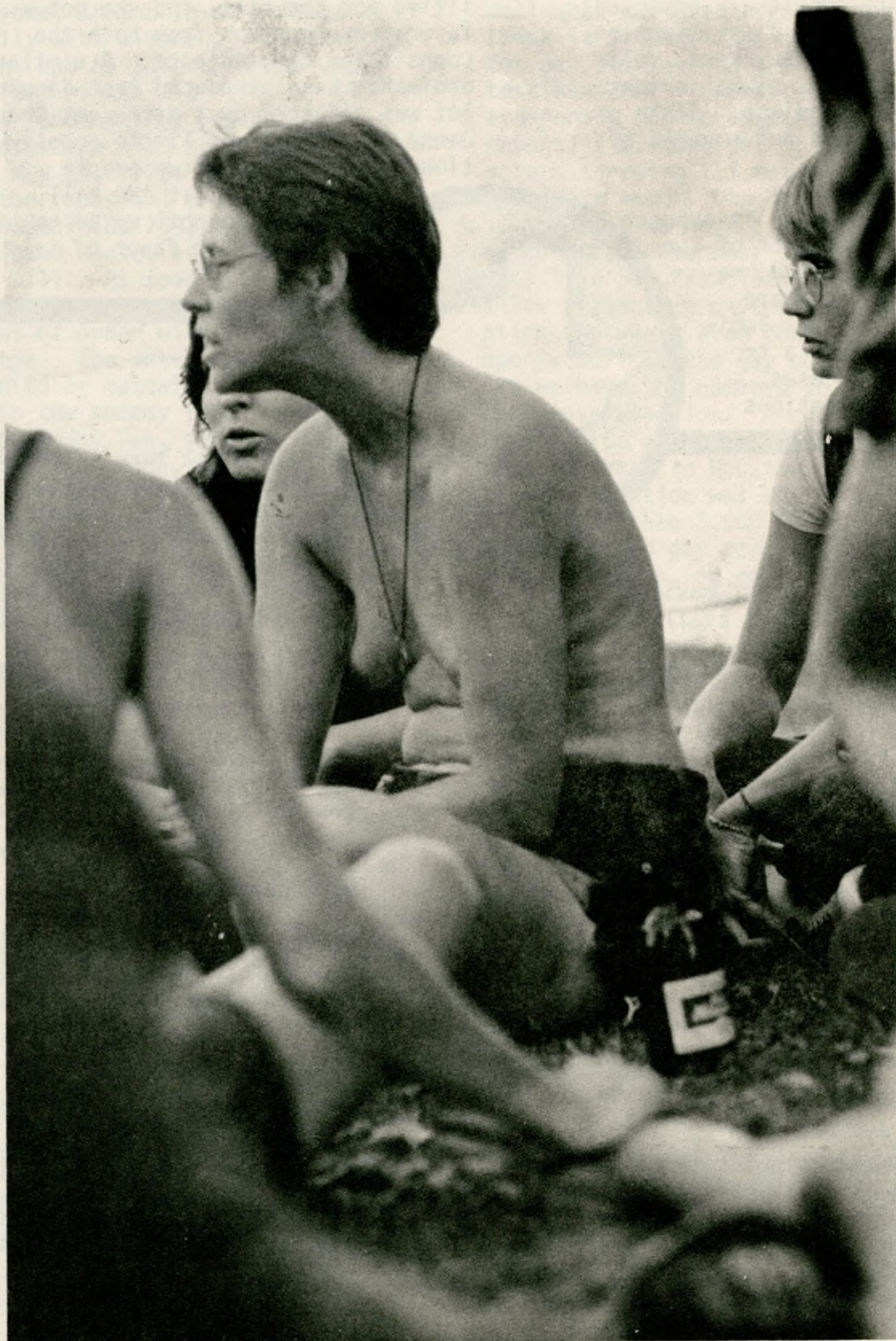


Photo: Jo Weedman

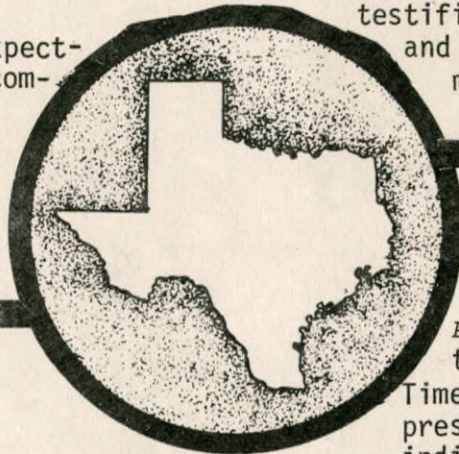
The First Step

Austin became the first city in Texas to protect gay people against job discrimination when Austin's City Council passed a comprehensive equal employment ordinance July 10. All city employees and private employees (where 15 or more people are employed) are protected from job discrimination, on the basis of age, sex, race, religion, national origin, sexual orientation, or physical handicap. State or federal employees are not covered by the ordinance.

Commission, which drafted the law, will handle the complaints, which carry a maximum fine of \$200.

Janna Zumbrun of Austin Lesbian Organization was one of those who testified for the bill, and she got a favorable reception from both the Council and the audience. A similar ordinance was introduced last January but was defeated by a different Council. Janna said there was little opposition this time; only two people testified against the bill, and the Council voted unanimously in favor of it.

The local ordinance is expected to speed up resolution of complaints. Race, religion, national origin, and sex are also covered by federal legislation, but EEOC has a tremendous backlog of cases. The Austin Human Relations



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Alison McKinney/Amanda/Barbara
Cigainero/Ellen/Linda Lovell/
Phyllis/Pokey Anderson/Vicki
Glasgow

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Abraxas, Ltd., W. Alabama at Mt. Vernon
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Dear *Pointblank Times*,

We would like to start making copies of *Pointblank Times* available to members of our church.

Please send us one dozen copies of your next issue. Hopefully, we can expand this order in the very near future. Bill us accordingly.

Am extremely impressed with the quality and content of your publication.

In Christ,
Rev. Robert M. Falls,
Pastor, Metropolitan Community Church
of the Resurrection, Houston

SUBMIT!

We are pleased to print in this issue poetry, news, analysis, and photos submitted by our readers. We hope many more of our readers will share their diversified talents.

Taxation without Representation

During last fall's elections, I called a candidate for Justice of the Peace and asked him whether he supported repeal of the sodomy law. He answered, "I wouldn't discuss a matter like that with anyone, in public or private--- especially with a woman." He lost the election, but he lost to a man whose view of gay rights was "if they did too much jumping from bed to bed it would interfere with their work."

On May 29, 1975, Rep. Craig Washington (Houston) managed to get sodomy repeal (HB 759) onto the floor of the Texas House, as an amendment to another bill. As soon as the word "homosexual" was mentioned, the House broke out of order with laughter and mutterings. The vote, which was accompanied by catcalls, was 117 to 14 to retain the sodomy law.

The sodomy law, section 21.06 of the Texas Penal Code, makes anal or oral intercourse between consenting adults of the same sex a crime punishable by a maximum \$200 fine. The same acts were made legal last year for opposite-sex partners.

Included among the 117 who voted to keep gay people *de facto* criminals were many whose heterosexist bigotry was no secret; for example, see Smith Gilley's letter (p.5). In addition, though, were some of the people who had been telling us they were on our side. Houston Reps. Herman Lauhoff, Gene Jones, and Bill Caraway had all publicly stated their support for sodomy repeal during last year's screenings by the Harris County Women's Political Caucus. Rep. Kay Bailey told me personally she would support repeal "if it's a reasonable bill. Anything done between consenting adults should

not be the business of the state." Lauhoff, Jones, Caraway, and Bailey all voted against repeal of the sodomy law on May 28.

To me, the handwriting is on the wall when our elected representatives think it's funny that sexual expression for gay people is a crime. Expert testimony, all favorable to repeal, apparently had no impact. Perhaps the expertise of hundreds of thousands of voters throwing 117 heterosexists out of office would have impact.

I know we have a long way to go before we can even come near the progress of a city like San Francisco, where there is a law protecting gays from job discrimination and where even conservative candidates openly solicit the gay community for votes. But we have the numbers to swing any half-way close election. A conservative estimate is 10% of the vote, or potentially 100,000 votes in Houston. (The last mayoral election was won by 1.1% of the vote, less than 3,000 votes.) And, the most closeted gay person can still vote in an election, or contribute money.

Some of us are angry enough at being laughed at on the floor of the Texas House to see just what we might be able to accomplish together. We have formed a Gay Political Caucus in Houston to raise the consciousness of political candidates and to inform the gay community of their stands on the issues (*including* their voting record when available). We want to work on both local elections and build support for Bella Abzug's federal gay civil rights bill. The new Austin city ordinance has given us a fine example to follow. Keep your ears open for news of Gay Political Caucus meetings with candidates.

Pokey Anderson

All *PBT* readers are invited to a pot-luck picnic in Houston's Memorial Park, Sunday, July 27th, from noon on. Bring your friends of whatever persuasion and bring a favorite food to share. Directions: Take Memorial Drive into the park. Turn north onto East Memorial park. Turn north onto East Memorial Loop at the signal, then veer right onto Arnot. Look for the purple "P" signs.

Pokey

A new gay organization has formed in Corpus Christi, Tx. GO (Gay Organization) is small and struggling. As GO's secretary said, "We need help. But we definitely are needed." Their address is: GO-CC, P. O. Box 675, Corpus Christi, Tx, 78403

HETEROSEXISM 117 GAY RIGHTS 14

As was reported in the last issue of *Pointblank Times*, Representative Craig Washington was unable to get his bill to repeal Penal Code section 21.06 (which makes homosexual acts illegal) out of committee. However, Rep. Washington managed to insert the repeal of 21.06 into an omnibus bill changing numerous sections of the Penal Code. When the bill (SB 127) came to the floor of the House, Rep. Spurlock (Ft. Worth) moved to strike Washington's insert. This motion eventually received a majority of the votes and 21.06 remains in the Texas Penal Code. However, there were two roll call votes on the issue, giving us the official stand on this issue of most of the Texas representatives.

City	1st vote, supported repeal of 21.06	1st vote, absent	2nd vote, sup- ported repeal	2nd vote, absent
Alice	Canales		Canales	
Austin	Barrientos	Delco Weddington	Barrientos Delco	Weddington
Baytown	Allen			
Beaumont		Powers		
Belton		Bigham		
Bryan		Presnal		Presnal
Dallas		Gaston Mattox		Mattox
Deer Park	Watson		Watson	
Del Rio		McBee		McBee
Denison		Munson		Munson
El Paso	Moreno		Moreno	Jones
Ft. Worth		Sherman		Sherman
Gainesville		Sullivant		
Galveston	Harris	Baker	Harris	Baker
Harlingen	Chavez			Chavez
Houston	Denson Hall Leland Nichols Reyes Washington	Waters	Denson Hall Leland Nichols Reyes Washington	Waters
Laredo		Hall		Hall
Livingston		Tanner		Tanner
Lubbock	McAlister		McAlister	
McKinney		Hendricks		Hendricks
Pecos		Slack		Slack
Port Arthur	Parker			
Port Isabel		Torres		Torres
San Antonio	Hernandez	Sutton Vale	Hernandez	Sutton Vale
San Marcos		Rains		Rains

The first vote was 112 to 16; the second vote was 117 to 14. If your representative appeared in none of these lists, then he or she voted to keep the law against homosexual acts.

(It should be noted that although Rep. Ron Waters (Houston) was ill and therefore absent, he insisted the next day that there be inserted into the House Journal a statement that if he had been present he would have voted for the repeal of 21.06.)

Betty Barnes



The State of Texas
House of Representatives
Austin, Texas

SMITH E. GILLEY
DISTRICT 10

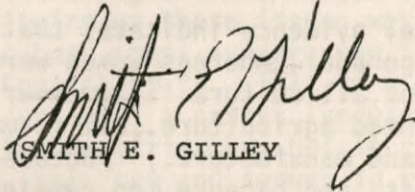
COMMITTEES:
CRIMINAL JURISPRUDENCE
LABOR

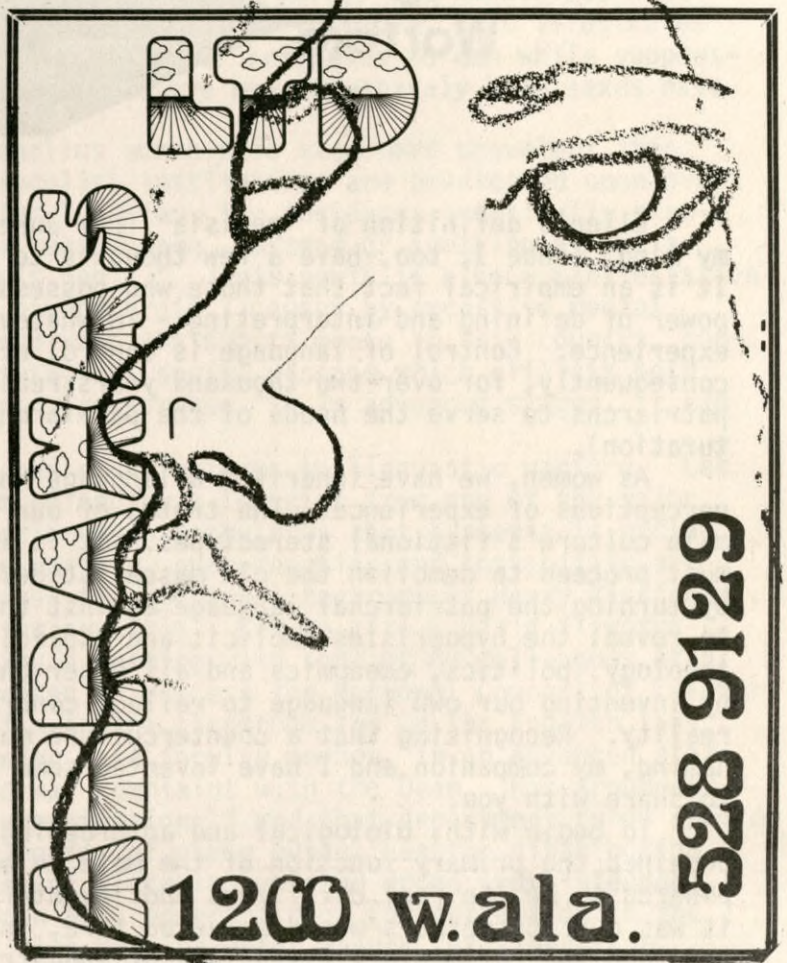
March 11, 1975

In response to your letter of the
10th of March, in which you
requested my support for
H. B. 759. my position is:

H E L L N O !

Sincerely yours,


SMITH E. GILLEY



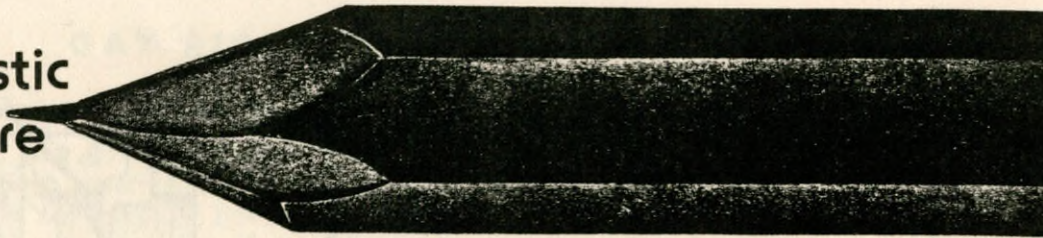
GAY PRIDE MARCH

On Saturday, June 28, Austin experienced its first legal gay pride march, which was organized and led by lesbians. One hundred people, mostly women, marched up Congress Avenue to the Capitol, chanting "Gay is twice as good as straight" and similar sentiments. One older woman joined us from among the small crowd watching; a Chicana with two children gave us a high-sign. The police escort behaved itself admirably; not once were we ordered to disperse. More people joined us at the Capitol, where some of us sat on the steps for awhile, making music for ourselves and the TV newspeople. The KTVV sound woman admired our "smash phallic imperialism" sign, while we sang "I'm gonna grow up to be a dyke" and "you people who don't like me better leave me alone." Then we reassembled on the lawn to listen to women's music and various speakers, including ones from Corpus Christi, San Antonio and Fort Worth. Art Atkinson of GPA told the other gay men more or less to get organized, as the lesbians had done. Janna Zumbrun of ALO (to whom a big hand and a bouquet of roses and sunflowers are more than due) said that since the rain held off until after the march, she knows that God *is* a lesbian. When the rain finally did get heavy, the rally moved onto the Capitol porch, where music continued well into the afternoon.

Channels 7 and 36 gave us good coverage on the Saturday night news, and *The Texan* printed a short article Monday. The *Austin American Statesman*, however, saw fit to ignore the march entirely.

One of the many good things about the parade was the attendance of gay people from all over the state and some local "non-lesbian" women. One of the bad things was the presence of photographers whom no one had ever seen before or since. For an event organized in two weeks' time, the Christopher Street Day Parade was an incredible triumph.

Linguistic Warfare



Ellen's definition of "penisia" (*PBT* June, 1975) struck a harmonic chord in my mind, since I, too, have a few thoughts to contribute on the subject of language. It is an empirical fact that those who possess the power of naming also have the power of defining and interpreting - in whatever distorted fashion - reality and experience. Control of language is control of cultural reality. In this society, consequently, for over two thousand years reality has been constructed by the patriarchs to serve the needs of the patriarchy (oppression, exploitation, enculturation).

As women, we have inherited a language which is alien and foreign to our own perceptions of experience. The truths of our lives have been subverted by the male culture's fictional stereotypes. It is imperative, then, that feminists must proceed to demolish the old masculist definitions in two ways. First of all, by turning the patriarchal language against the patriarchy, using their own terms to reveal the hypocrisies implicit and explicit in their systems of philosophy, theology, politics, economics and all other phallogocentric institutions. Second, by inventing our own language to reflect concretely and abstractly our female reality. Recognizing that a counterculture must have control of its own power of naming, my companion and I have invented some words of our own which we would like to share with you.

To begin with, biological and anthropological evidence indicates that nature ordained the primary function of the male to be gonadal, whereas women were empowered to be the real civilizers and inventors of all culture. (Remember that it was our foremothers who discovered fire, invented agriculture, all forms of art, and the rudimentary essentials of industry and manufacture.)¹ Because of these facts, because of men's sexual obsessiveness, and because men remain throughout their lives at a level of immaturity, a good descriptive word is "gonadolescent."

Instances of gonadolescent behavior abound: let me cite a typical one. We live in an extremely macho neighborhood objectified by cars, motorcycles and endless sports activities. The men have demonstrated an unseemly uptightness about two women living together quite happily and independently. Last week, to demonstrate his super-machismo contempt for us, our twenty-six-year-old neighbor removed his T-shirt, drove his car across his own lawn, backed it directly up to our fence, and spent five minutes backfiring the engine in order to "fart" in our direction. Since he was so swaggeringly serious about this action, we thought it was a fine illustration of gonadolescent behavior.

There are two other words which could aptly describe this kind of conduct: "analolatry" (inordinate worship of the male anus) and "analescence" (adolescent fixation on anal functions). Certainly, in this culture, the sacredness of the male anus is exalted while the vagina is degraded. Rape of women is not only allowed but is considered the normal and rightful prerogative of the man, whereas the rape of a male anus is a violation of the "holy temple." Contemplate, for

¹ For excellent, detailed and thoroughly documented discussions of these facts, see Elizabeth Gould Davis' *The First Sex* (Baltimore, Maryland: Penguin Books Inc., 1971), and Evelyn Reed's *Woman's Evolution* (New York: Pathfinder Press, Inc., 1975).

example, my students' reactions to two recent films. In discussing the rapes of women in *A Clockwork Orange*, their sympathies were clearly with young Alec, the rapist. When, however, I asked them what they thought of the sodomy scene in *Deliverance*, both male and female students expressed horror and empathized with the male victim. This is, obviously, analolatry. Furthermore, this illustrates how women are enculturated to direct all emotional responses to men while suppressing nurturance to their own sex, and it displays how effectively both sexes have been brainwashed to hate women.

Of course, I acknowledge that phallus worship is even more prevalent than anus worship, and that all of our masculinist institutions are predicated upon overt and covert love of the penis. Our legal system, for instance, beautifully exemplifies the jerk-off syndrome. As a consequence, instead of speaking of jurisprudence, we now refer to it as "juris penis." Juris penis is also a manifestation of a malady known as "seminal fluid of the brain," caused by excessive mental masturbation. This condition, coupled with the sports mania in this country, contributes additionally to a highly contagious social disease which afflicts both men and women in epidemic proportions: "jockorrhea."² In advanced stages, it can only be cured by *radical* surgery.

The aforementioned are some of our contributions to linguistic warfare. Let me add another colorful and apt term coined by a feminist from one of the major publishing companies. Although Freudian myth postulates that hysteria is exclusively female, we all know that over-anxiety, over-reaction and instability are typically male characteristics (witness the emotional tantrums of Henry Kissinger). Hence, "testeria" as a replacement for hysteria. Let me cite a vivid illustration of this. A few weeks ago, during a meeting with some of my colleagues at a small midwestern university, I attempted to discuss the National Council of Teachers of English guidelines to combat sexism in the classroom and in the English language. Following the meeting, a senior male faculty member, in an advanced state of testicular agitation, lodged a formal complaint with the Dean. His argument? That bringing up these issues was "unprofessional" and that department funds should not have been spent in xeroxing ten copies of these guidelines for distribution to the English staff. That is a case of testeria, cut and dried (pun intended).

Undeniably, a sexist language can be a powerful tool for oppression in the hands of the patriarchy, but it can also be a powerful weapon for liberation. Men who feel free and secure in referring to women as "cunts" and other deprecatory terms are scared spermless when we flip apt counter-phrases back at them. That we are finally using "their" language against the masculinists is an act of sanity, of healthy aggression, and of freedom.

Judith

² Flo Kennedy uses a similar term: "jockocracy."

on letting go

i can't hold onto her like
a scar like
a bottomless stomach like
a sticky-spinning spider like
a saran-wrap trap like
the prize for winning a race i have lost like
i gotta learn to like

her

N.G. Wouk



Robin Birdfeather

Rites
of
Spring



Robin Birdfeather



Robin Birdfeather



Robin Birdfeather



Dee Walker



Barbara Gittings: An Interview

This is the second and final part of a Pointblank Times interview with Gay Activist Barbara Gittings.

Q: What do you feel is the source of resistance to the Gay Movement, and why are so many people homophobic?

A: This is a question that I'm often asked; it's a question that we ask each other; a question that we ask straights, that they ask us. I don't think anyone really has an answer. Possibly, it has something to do with people fearing that which is different, but this is not, in itself, a sufficient explanation for some of the very negative treatment that we get. Some people will point to the Judeo-Christian heritage and the very black way in which homosexuality was always perceived, and how it was viewed in this tradition, but that, to me, is not a sufficient explanation either.

There is beginning to be a little research on homophobia. And it is extremely interesting because there is a literature of between 4 and 5 thousand items (almost all of them in the psychiatric literature) about homosexuality, and at the moment there is a literature on homophobia of about 6 items. But there is something very peculiar, if you stop to think about it, about people's one-sided concern. They have traditionally been concerned only with those who happen to be different and not with the attitudes of others toward those who are different. Now this is beginning to be changed. A tiny handful of people are doing these studies, and it's just groundbreaking--they are not coming up with any great big answers that we can all look to. They're just showing the way for many other researchers to come, I hope. I doubt if we will come up with any single answer, any more than people have been able to come up with a single answer as to how gay people got to be gay.

Really, it's not important how we got to be gay, because it's obvious that we're going to continue turning out gay. They're never going to find out--even if they did find out, they wouldn't be able to stop us, no matter what they did. They might lose a great deal in the process trying to stop it. It's much more important that we turn the scientists', the pseudo-scientists' attention, the behavioral scientists' attention, to homophobia. Get rid of the anti-gay attitudes, then there won't be any problem about being gay. That should be so evident. You do not eliminate Jews because some people are upset about them, and you don't get rid of blacks because some people are anti-black. You change those who are prejudiced, not those who they're prejudiced against.

I've talked to many straight audiences and they really can't see. They say to me sometimes: "Well, how does homosexuality arise?" And I say, nobody knows because they are asking the wrong questions. They are asking only about how homosexuality develops, without asking about how heterosexuality develops. They haven't done any solid research on heterosexual impulse--whence it arises and how it develops. And it's no scientific answer to say, well, that's natural, everybody knows. That's not a scientific answer, any more than to say everybody knows that if you drop something it falls toward the earth--that does not explain the law of gravity, right? They have

this one-sided look at things, very much as though they were to study left-handedness and not bother to study right-handedness. They would get some information, but it would be a very distorted information. They don't see that they are making this same kind of mistake when they study only homosexuality. But what is their motivation for studying only homosexuality? The motivation at a very, very, deep level that many people will not admit, is to find out how we got to be that way so that we can prevent it happening in the future.

Q: What are some of the current focuses of the Gay Activist Movement? Where are we now?

A. Oh, we're in many places. We are in so many places that it's very difficult to get any sense of national movement, because there are so many organizations doing specialized kinds of work. In the early days of the Movement, the few organizations that existed had to be all things to all people in their area. Very often this is not true anymore. In some of the large cities there are several gay organizations that serve a variety of needs and there are groups that are nation-wide that serve special interests. So we don't have to depend entirely on one local organization to do everything. I can touch on some of the areas that the Movement has gone into that were frankly not dreamed of ten years ago.

1. Gay people going openly into establishment politics. People like Elaine Noble in Massachusetts, and Allen Spear, the state Senator in Minnesota, who came out last fall as gay. Frank Kameny ran for Congress several years ago, and didn't get it. More and more you are going to see gay people either already in politics announce themselves as Allen Spear did, or gay people run for political office, and win, as Elaine Noble did.

2. The whole thrust of legislative action in the Movement has shifted--not changed completely, but shifted. Whereas in the 1950's, and early 60's we really didn't think beyond getting rid of the

sodomy and solicitation laws which were on the books, now we are engaged in getting positive laws for ourselves, civil rights laws, the kind of things which protect gay people against discrimination in jobs, housing, and public accommodations, similar to the kinds of laws that exist around the issues of sex, race, religion, and national origin.

3. We have gay counseling centers, which are our response to the inadequate services that we got over the years from the established mental health professionals. Some of our people finally realized that it would take less energy to set up, run, and largely staff our own gay counseling services, than to try to spend a lot of time and effort trying to change the mind-set of counselors who are straight. In our centers, we set the tone, and we set the direction, even though there may be some straights involved in it, or in charge. One of the outgrowths of that is that, in turn, straight mental health professionals are now coming to gays who have had experience in running these centers and are saying, please come and train us straight people to deal with those gay clients who come our way who don't go your way. You see what a good impact this has had.

4. The gay churches, and the gay groups within the established churches--I'm talking not only about groups like the Metropolitan Community Church, the gay synagogues that exist in several cities, but about organizations like Dignity, the national Catholic Gay organization, with chapters in many cities. We have not only these groups, but we also have caucuses within some of the Protestant denominations. They're knocking on the doors of their own churches and saying here we are, now you have to do something about these issues. They are not separatist churches, like the MCC, which is also a good thing in itself.

5. We have groups of parents of gays which have been started in several cities, where parents of gay people try to show support for their children and, most important of all in their work, they help other parents of gays who are having trouble coming to terms with their

children's gayness. There is a particularly fine group of this kind in Washington, D.C. run by a Mrs. Betty Fairchild, and they have issued a pamphlet called "Parents of Gays", which is going to help other parents.

6. We have gay professional groups, that is, gay groups or gay caucuses within established professional associations. The group that I head now and have headed for several years, the Task Force on Gay Liberation of the American Library Association, was the first group of this kind. It is no longer the only one. There are gay groups within the National Education Association, the American Psychological Association, the American Historical Association, we have a Gay Nurses' Alliance, which is nationwide, and so forth and so on. These again

are people within a field who are raising gay issues and promoting gay interests within that specialty field.

And these are some of the things that are happening in the Movement today, which, as I say, were really not seriously thought of ten years ago as far as I can tell. Things have moved much faster than I would have thought possible. I've been in the Movement 15 years now, and I haven't run out of gasoline yet. You know why? It's too interesting. There's always something around the corner, something I haven't thought of. What will be next? I don't know. I know I'll have to stay to find out.

Vicki Glasgow

LANIER TURNS DOWN CHICANAS' MURAL



Houston artist Consuelo Torres

George Lanier, Head of Houston Parks and Recreation, last week turned down the preliminary sketches of a mural by two MAEC (Mexican American Education Council) artists as being "too one-sided." The mural is destined for Moody Park; it was to be commissioned by the Contemporary Arts Museum with a budget of \$9,000.

Lanier, in turning down the sketches said, "We don't want a mural about the struggle of women, but one about the struggle of people." The two artists, Consuelo Torres, 20, and Yolanda Castellon, 19, said they had previously shown the sketches to Ann Loer, Asst. Director of Parks and Recreation and that she was very excited about the project.

The sketches are dominated by figures of women dressed in cap and gown, and assorted figures about the contributions women have made in the Chicano movement, the artists said.

Both artists said that Lanier commented that if he let them put up a billboard on city park land about the Chicana women's struggle then the Ku Klux Klan would want equal space to put up their own murals.

reprinted from *El Barrio*
July 8, 1975

SHE KNOWS WE KNOW



If you aren't overly distracted by the lavender-tinted cover photograph of Meg Christian on her (and Olivia Record's) first album, and if you want to hear the song of many talented gay/feminist musicians, then you should enjoy "I know you know."

Of the record's ten songs, five were written by Meg Christian. She sings of women loving, leaving, and living with other women, of lovers, mothers and gym teachers, and of "nightmares that mock our revolution." My personal favorite is "Ode to a Gym Teacher", a narrative prefaced by a delightful monologue, in which Ms. Christian laughingly recalls her crush on her eighth-grade gym teacher. Her speaking voice is pleasant, as is her laughter, and her comic sense and sense of timing are nearly perfect.

Instrumentally, the music utilizes a wide array of sounds, primarily strings; heard throughout the songs are classical and steel-string guitar, piano, bass, cello, fiddle, violin, drums, soprano sax, and women's voices. The singer's diction is clear, rising above both vocal and instrumental accompaniment without becoming strident. Meg Christian's voice shifts from soft and soothing in "Morning Song" to conversational in "Joanna" to brittle in "The Hive", but generally there is a consistent sound to her songs. Her delivery compliments the subjects: in "Song to My Mama", for example, she begins questioningly, continues assertively, relents gently, and finishes strongly, thus echoing the nature of her ever-evolving relationship with her mother.

This album, like so many other new feminist works, is available only by mail from its producers. A non-profit, national recording company, Olivia Records is owned and operated by and for women musicians. Listen to their work, evaluate, and enjoy; it's for all of us who've "been hoping so long for another song." The album can be ordered at Olivia Records, Dept. L, Box 70237, Los Angeles, California, 90070 at a cost of \$6.00.

Amanda

the woman on the other side of the screen
whose face i can never remember
who in a lifetime i could never describe
whom i must only think i love
Is she herself a screen surrounding nothing?
A hole in the sky where the void pours in?

if i touch her it is with numb drowned hands.
if i see her it is with glassed-over eyes.
glass between our eyes, glass between our thighs.

does she feel between us the infinite space
the star-shoals swimming through black?
does she know that this space must not be broken?

N.G. Wouk

WHY, HOW TO COMPLAIN TO MEDIA

By Loretta Lotman

*Lotman is Media Director of the National Gay Task Force.
This article is reprinted from the NGTF newsletter.*

Most people don't realize how easy it is to affect the workings of the mass media. Often, just a phone call or letter to comment on something outrageous or compliment on something good will sway future news and/or programming decisions in broadcast or print. DON'T FEEL THAT YOU'RE POWERLESS--the power to change the minds that operate the mass media is ours if we bother to take it.

WHY IS THE MEDIA IMPORTANT?

The great majority of people in this country have never had the chance to talk with gay people in an open, honest way. Their attitudes about who we are, what we are like, are shaped by their exposure to information from the mass media. When "Marcus Welby" presents a program about a homosexual child molester, people believe that image as a true representation of gays. When people are denied access to fair presentations of gay women and men, when all they can read about are sensational "gay" murders or "humorous" articles about how silly and lonely we are all supposed to be, then Mr. and Ms. Middle America base all their judgments on gay people and lifestyles on this negative propaganda. These unfair, inappropriate representations carry over into people's decisions on gay rights legislation, custody cases and marriages, to name just a few. And of course, individuals just coming out have no visible role models of decent gay human beings. The dissemination of false information about homosexual women and men, and the informal censorship of positive information about our lives and lifestyles, has to stop if we're ever to leave the stereotypes behind and achieve true equality.

The reach of the mass media is both a curse and a blessing. In the past, it has cursed us by promoting the false stereotypes. Now, however, thanks to a lot of work by individuals and organizations, broadcasters and publishers are beginning to realize their past inaccuracies and are willing to try to work for fairness. When they succeed and when they fail, it's up to us to let them know.

BROADCASTING

Broadcasters are licensed by the FCC to operate in the public's "interest, convenience and necessity." Offensive, inaccurate information about us does not serve the *gay* public's interest, convenience and necessity. By definition, the broadcasters, radio and television, must be sensitive to their public.

OK, gay public--react.

If you see something offensive, complain. Write down the exact time, date, channel and network, and what was shown or said that offended you. Call the station and register a complaint. Be non-abusive and articulate and don't yell at the poor switchboard operator. If it is evening, most likely no upper-echelon executives will be available. Call back the next day, during business hours. For entertainment shows, call the Program Director; for news shows, the News Director; or, when in doubt or exceptionally upset, call the Station General Manager, the individual ultimately responsible for that station's FCC license.

Always follow up your complaint with a letter. Phone calls can be discounted or ignored; post cards are not taken seriously. Letters, however, can haunt broadcasters for years and are kept on file with the FCC. Make a carbon of your letter for yourself or a local group.

NEWSPAPERS AND MAGAZINES

Follow much the same process. Clip the article and make certain your clip includes the newspaper's name, date, page number and location. Call the Publisher or Managing Editor if you feel the article deserves immediate response. Always follow with a letter.

Even if you are closeted, you can still call and write. If you don't feel free to sign your name, make the non-signature a political statement. "I would like to sign only this society is so oppressive to gay people that I stand to lose my job, I do not feel free enough," etc.

Please remember that media people need encouragement. Letters of congratulations go a long way to encourage future, sensitive programming and articles.

GAY ORGANIZATIONS OF TEXAS

AUSTIN

ALO (Austin Lesbian Organization) 1519 W. 31st St. 78703
Gay Academic Union, South Central Region 900 West Avenue 78701

CORPUS CHRISTI

GO (Gay Organization) P.O. Box 675 78403 (512) 991-0940

DALLAS

DOB (Daughters of Bilitis) P.O. Box 1242 75221 (214) 241-4118
Dignity P.O. Box 70, Euless, Texas 76039 (214) 469-6669
GOOD (Gay Organization of Dallas) 3834 Ross Ave. 75204 (214) 827-2798
MCC (Metropolitan Community Church) of Dallas 3834 Ross Ave. 75204 (214) 826-0291

FT. WORTH

Agape MCC P.O. Box 4589 76106 (817) 534-9406
AURA P.O. Box 7318 76111 (817) 338-0128

HOUSTON

Dignity (713) 524-5387
GAA (Gay Activists Alliance)/ Univ. of Houston (713) 529-6596
Gay Political Caucus P.O. Box 16041 77022 (713) 667-9507
Integrity P.O. Box 16041 77022 (713) 694-1067
Lambda - Gay Alcoholics Anonymous (713) 528-5107
MCC of the Resurrection 2020 Waugh 77006 (713) 522-4446
NOW Sexuality & Lesbianism Task Force 3602 Milam 77002 (713) 524-5743

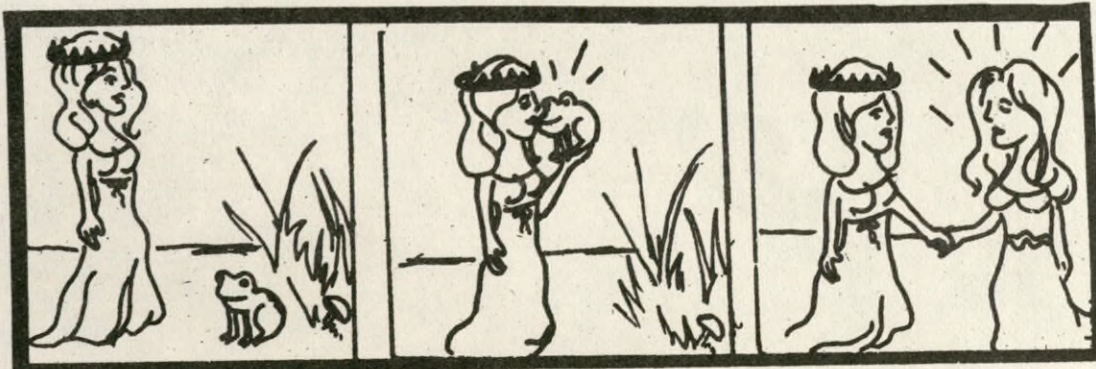
LUBBOCK

Gay Awareness, C/O Steve Burgess, P. O. Box 4002, Lubbock, Tx. 79409.

SAN ANTONIO

Gay Community Center at S.A. Free Clinic 1136 W. Woodlawn 78201
Gay Switchboard (512) 733-7300

Please send any corrections or additions to this list. Also, if you live in a place where there are apparently no gay organizations (including Amarillo, Beaumont, Bryan, Denton, El Paso, Galveston and many others), let us know if you would like to be listed here as a contact person.



reprinted from *Workforce*, Sept.-Oct. '74

Forecast

"Yet for all this nature is never spent..."
Gerard Manly Hopkins

It rains
When we love, my love.
Have you divined it?
How your sighs
Touch each leaf
Of the willow
That stirs
With our stirring?

Oh, the lightning
Flashes first
In your eyes, my love.
And the wind rises with you.
You come, you fall, with the rain:

Sometimes torrents that will not quit,
That leave us thunderstruck;
Flash floods that carry the ground away;
Or cloudbursts, ardent and quickly spent.

You're smiling.
Mere pathetic fallacies, you say.
I confess it:
We are as homey as a farmer and his weather-wise cow.
And as miraculous.

Cuyler Etheredge

